



METHODIST PROTESTANT.

ORIGINAL RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.
NORTH CAROLINA ANNUAL CONFERENCE.

Pursuant to public notice, the Annual Conference of the Methodist Protestant Church, for the District of North Carolina, convened in the city of Raleigh, on Thursday the 1st of March, 1832. After reading a portion of Holy Scripture and prayer by the President, it appeared, from the returns, that the following ministers and lay-delegates were duly elected:—

Ministers.—Wm. W. Hill, Eli B. Whitaker, Willis Harris, Jesse H. Cobb, Wm. Bellamy, Henry Bradford,* Caswell Drake,* Rich'd Davidson,* Albritton Jones,* William Price,* Josiah R. Horne,* Seth Speight,* Joshua Swift,* Swain Swift,* James Hunter, (since deceased,) John Coe,* Tarvis Jones,* John Moore,* Isaac Coe,* Alson Gray, Alexander Allbright, Nathan Robbins,* William Blair,* Charles L. Cooley, Wm. McMaster.*

Delegates.—L. H. B. Whitaker, Benjamin F. Halsey, Wilson C. Whitaker, Ivey Harris, Joseph F. Norman,* John F. Bellamy,* Spier Whitaker,* James H. Harris, Archibald Boorman,* Caleb Jones,* William Gilbreath,* John Stockard,* John F. Speight, Samuel J. Harris, James Grant, William E. Bellamy,* William H. Wills, Lewellen Jones,* James C. Wrenn, Robert Julian, John Kirkman, Alexander Robbins, Richard Jones.*

Those marked thus (*) were absent.

The resignation of the Rev. Wm. W. Hill, as President of this conference, was read and accepted.

The Conference proceeded to the election of a President for the ensuing year; and on balloting, it was found that the Rev. WILLIS HARRIS was duly elected.

The Conference, on application, received James Christie as an Itinerant Preacher.

The committee appointed for stationing the preachers, made the following report:

Roanoke Circuit.—John F. Speight, superintendent, Wm. H. Wills, assistant. Extra ministerial aid: William Bellamy, William Price, Henry Bradford, Eli B. Whitaker, Albritton Jones, Joshua Swift, Josiah R. Horne, and Seth Speight.

Granville Circuit.—Preachers, Sam'l J. Harris, superintendent. Extra ministerial aid: Rich'd Davidson, Caswell Drake, James Hunt, Jesse H. Cobb, Thomas Y. Cooke, James H. Harris, and Thomas Dance.

Guilford Circuit.—Alson Gray, superintendent; James Christie, assistant. Extra ministerial aid: Charles L. Cooley, John Coe, Alexander Allbright, Wm. McMaster, Travis Jones, William Blair, John Moore, Nathan Robbins, and Galla Moore.

On motion of brother H. Whitaker, it was Resolved, That the first Friday in September next, or the day fixed on by the Virginia Conference, be set apart as a day of thanksgiving for our success and advancement as a church.

The Superintendent of Roanoke Circuit made the following report:

The aggregate amount of members in the respective societies in said circuit, is 567.

The Superintendent of Guilford Circuit made the following report:

The amount of members in the respective societies of said Circuit, is 303; making in this District Conference eight hundred and seventy members.*

Brother Richard Davidson was elected Conference Steward for the ensuing year.

Brother Alexander Robbins applied for Deacon's orders, with a recommendation from his Quarterly Conference, and was duly elected to that office by the Annual Conference.

Q. When shall the next Annual Conference be held?

A. At Whitaker's Chapel in Halifax county, North Carolina.

Q. When shall the Conference convene?

A. On the second Thursday in February next.

No further business appearing before the Conference, it adjourned to the time and place above stated.

Signed, WILLIS HARRIS, President.

WILLIAM H. WILLS, Secretary.

*It is only in three or four counties of this state, that Protestant Methodism has obtained a place to fix her lever upon; it is now spreading rapidly into the adjoining counties. It is but a little more than twelve months since our Constitution and Discipline were published, and we became regularly organized as a church—Our numbers have more than doubled.

We are requested to state that several resolutions were passed in the Conference, which, for the want of time to transcribe them, have not been forwarded. Amongst others, a resolution to extend the circulation of the Mutual Rights and Methodist Protestant, and to facilitate the collections for the same; also to further the interests of the Book Department.

For the Methodist Protestant.

MARYLAND.

Elkton, March 19, 1832.

DEAR BROTHER,—The Pennsylvania Conference will meet on Tuesday, the 3d day of April next. This Conference had its first existence on the 15th of September, 1829. As you know, on this memorable day, a few brethren, believing it to be indispensably requisite, convened for the purpose of making such arrangements as would, in their opinion, the better enable them to be useful in promoting the Redeemer's kingdom. Novel as this case may appear, there was not, I believe, one hundred members within the bounds of what is now called the Pennsylvania district, who would dare to be called by our name. Such a circumstance was quite sufficient to call forth every energy of the human mind, however dormant. Has this been done? The brethren who composed that little meeting,

with the exception of two or three, have been to this day engaged in the best of all causes, while the Lord has been with them and done great things for them. Some valuable men have been added to the ministry, and the membership have increased from that small number, to, perhaps, ten or eleven hundred; but what are numbers? We are satisfied the Lord is with us, and that He owns and prospers us. And what honest man doubts our prosperity? We have, in the general, large attentive congregations, frequently bathed in tears. Our prayer meetings are good, and our class meetings and love feasts lively, profitable, and well attended. In different sections, we have some additions from the Methodist E. Church, not of their most inferior members, as they would have people believe. It is a little singular that while some of our Episcopal brethren admit we prosper some, they should say it is owing to their members having joined us, saying at the same time that such as leave them are those who have backslid, &c. and that the pious will not leave them. If this be the fact, why so much said about our efforts to bring them over? We here record our faithful promise to use no influence with any but those whom we believe to be worthy members. With them we shall take our own course. We are as justifiable in using our influence to bring them to us, as our Episcopal brethren are in striving to retain them. They may think them better provided for in their own church,—we believe the contrary. And who are they, in many instances? Our parents, children, companions, or intimate acquaintance; and shall we not shew them the difference between the two churches with regard to those provisions? This we will do, the Lord being our helper, and as far as possible, in the spirit of the Gospel, hoping to better their condition.

Some two or three months past, in the neighbourhood of May's Landing, W. New Jersey, about 40 valuable members left the Methodist E. Church, and joined ours, some sooner perhaps than was expected, owing to the judicial blindness of others, shall I say. Be this as it may, they have timely seen their best interest, and we understand the Lord is in their midst. In several neighbourhoods in this district the cause was never more prosperous; through the past year we have had the happiness to find many brought from darkness to light, and made the subjects of saving grace. Some few societies have doubled their numbers. We have one circuit more than we had last spring, and shall this spring, if spared, add several to the ministry. Yours, &c. JOHN SMITH.

For the Methodist Protestant.

Pipe Creek Circuit, Md. March 16, 1832.

MR. EDITOR,—We sometimes hear it said that the Radicals, (meaning the Methodist Protestant Church,) are doing little or nothing. If you will attend to a few facts, you will certainly see that all such like expressions are the words of ignorant or slanderous persons.

The Ohio Conference of the Methodist Episcopal Church employed 119 preachers (or for fear of mistake we will say 112) in the Conference year ending September, 1831, and their increase is stated to be 4233. The Ohio Conference of the Methodist Protestant Church employed the same year 31 preachers, and their increase is stated to be between seventeen and eighteen hundred, we will say 1750. Now divide 1750 by 31, and it will give to each preacher 56 and a fraction. Then divide 4233 by 112, and it will give to each preacher 37 and a fraction. In this comparison, we excel them as much as 56 is over 37. Now whether it is the senior Bishop of the Methodist E. Church or a Licentiate that made such a representation as that the "Radicals are doing little or nothing in the West;" ought he not to be ashamed and should he not forthwith retract?

Nearly two years ago the class at Providence on this circuit, contained 23 members, now it contains 57 members. The class at Pipe Creek contained 30 members; now it contains 70 members. The class at Westminster contained 21 members, now it numbers 47—three have moved away. The greater part of those who have joined us in Westminster, are married persons. Our prospect is very good in Westminster. We have had a pleasing increase in Uniontown. Numbers have joined at other places on the circuit. We have formed two new classes out of old and new members, and I hope to form one or two more classes yet before Conference. I do not recollect one man or woman who has left us—we have put one or two out of our fellowship for immoral conduct. I think twelve persons from the Methodist E. Church have, in the course of 23 months, left that fellowship and joined ours. Hallelujah! The Lord God Omnipotent reigneth.

F. STIER.

For the Methodist Protestant.

Union, (E. S. Md.) Feb. 23, 1823.

DEAR BROTHER,—It is pleasing to hear, through the medium of your very interesting paper, of the prosperity of the Methodist Protestant Church, with others, and that in almost every part of these United States, notwithstanding its infancy, and having to contend with the wretched fangs of a tyranny of 48 years growth, as well as the world, flesh, and the devil, she appears to be growing with rapidity. As to myself, I have no flattering account to give of our progress; with us our members seem to stand firm, and we are on the gain; we have taken in class 13 in twelve months, a number have died and moved away, but after all we have about 40 in class, and I believe not one has a wish to go to a government that deprives men of all suffrage. Our cry, is, ecclesiastical, as well as civil freedom. We have precious meetings; several have been converted since our little camp meeting, and we expect to have a two days' meeting soon; and our prayer is, that the good Master may send down his Holy Spirit, and convict and convert many precious souls.

Yours, &c.

THOS. MELVIN.

For the Methodist Protestant.

NEW YORK.

March 7th, 1832.

DEAR BROTHER,—I have just returned from our last Quarterly Meeting, held on this Circuit for the present year. This meeting was held at the church in Somerstown, and was rendered a gracious season to many precious souls; six were baptized and twenty-two were received as

full communicants in the Methodist Protestant Church. Bless the Lord, the good work which commenced in this place at our four days' meeting, is gradually progressing, a number, since my last, have found peace in God, and the cries of the penitent are still heard. "God be merciful to me a sinner." We have formed five new classes this year, and our cause is now in a flourishing condition. Our principles of church polity continue to meet with the decided approbation of all who become properly acquainted with them. In closing the second year of my labours on this circuit, and it being also the second year of my ministerial career, my soul glows with gratitude to the Great Author of all good, when I consider what great things He hath done. I went out as a travelling preacher under many discouraging circumstances. I was told by some of the preachers in the old church that I should repent of what I was doing; that reform was of short duration, and would soon go down. But their predictions have utterly failed; instead of going down, this blessed spirit is rising, and must continue to rise, under the protection of its Divine Author, amid all the opposition with which it is surrounded. When I came on this circuit, I found about one hundred members. The Lord has graciously added to this number about 120 more, of such, we trust, as shall be eternally saved. May the great Head of the church continue to send us prosperity; and bless his people with a full salvation.

Yours, &c.

A. J. PIERCY.

ECCLESIASTICAL.

For the Methodist Protestant.

Mr. Editor—I wish to contribute my mite to your useful paper, that meets my eyes every week. The subject I start upon is *Godly controversy*, without which we cannot make proficiency in our own souls, as followers of Christ, nor make head-way against the powers of darkness and the works of anti-christ. I am particular to say godly controversy, because there is much ungodly controversy in the religious world which ought to be banished from the interviews of Christians, from the pulpit and the press.—But God has a controversy with nations and with churches. The true prophets entered the same field of Godly controversy. And the great prophet Jesus Christ made use of the same sword and declared to the superstitious & in some sense religious world that the works thereof were evil, and that that which is highly esteemed among men is abominable in the sight of God. The babes, and yet veterans or holy apostles of the Lamb of God fought in the same holy war. But some may ask how shall we distinguish between the two opposites? I will try to show the reader briefly. Ungodly controversy arises among the ungodly on various subjects, often about religion, as many of them have religion in name and not in truth and love. Thus many of them contend in a bad spirit for their own names, parties and traditions, and I may say superstitious notions in the spirit of selfishness to maintain their party schemes. But godly controversy is of quite another sort. It arises from the pure principles of love to God and good will to man, maintained and conducted by the humble few that are united among themselves in the wisdom and power of the loving spirit of him who suffered without the gates of Jerusalem, in whom there is no mistake nor deception. The true servants of the Lord are blest with divine light, in which they see that the whole world lies in wickedness, and that the centre of this immense world of

iniquity lies in false religion, which is fraught with false doctrine and idolatrous worship.—And that which is the worst and of course the most deceivable is counterfeit Christianity which is anti-Christ to the very life. And so old and young who are blinded by the gods of this world are in the broad road that leadeth to destruction. All this is a lamentable fact; and shall those who see the awful situation and danger that the world is in hold their peace lest they should disturb the viperous nest of falsehood or irritate the proud pharisees and the profligate sinner? God forbid. If, on the contrary, high priests and wicked professors oppose, let us obey God rather than man. Let those who love the truth, imitate the old Prophets, Christ and his Apostles, and cry aloud and spare not, lift up their voice like a trumpet and show the sins of the times and fallen Ministers and Churches, their transgressions and iniquities. But let them do it in the spirit of meekness, and by the word of truth, having on the armour of righteousness on the right hand and on the left; and mind and use the mighty weapon of love.

Some people talk as though they thought such as are called to preach and defend God's holy word must speak smooth things, and be careful not to give any kind of offence by plain and pointed truth. But let me ask the reader and the world, did the ancients heed such people who prefer error to truth? No, the holy men of God spake as they were moved by the Holy Ghost, and cried against idolatry or spiritual wickedness in high places.

What if Martin Luther and the other reformers had been as timid as some of our modern folks are, would there ever have been any reform from the church of Rome? Did not the fathers of Protestant Churches wield the controversial sword? This all will acknowledge and yet many pretend it is not necessary now. So said the church of Rome. You must not speak against us, though Christ and his Apostles spake against the Jews. So said the Jews, thus saying you reproach us also, this will not do, we are a holy people, never in bondage to any man, and yet at the same time in bondage to the Romans, and what is much worse bound by Satan in the strong cords of unbelief. Yet they told our Saviour that God spake by Moses, and they did not deny that Moses was a controvertist with the Egyptians, and that he contended with the Israelites in their repeated rebellion. There is one thing among many others that is a strange fact concerning these enemies of God in all ages, they are very loth to hear the plain truth in love to their dark souls by those they call enemies and heretics, and yet they are very willing and forward to offend and grieve Christ's little ones by opposition and persecution.

But O, my brethren of the ministry and laity, let us, instead of lording over God's heritage, live to God by fighting the good fight of faith that works by love and purifies the heart. Let us maintain a holy war against sin within us and around us. If we fight as we ought, we shall sigh and cry for the abominations done in the land which are great at the present day of too general declension from the particular light, life and power of pure and undefiled religion before God and man.

Some say that the religious world is making great improvement in the way of truth. But may we not enquire with good old Samuel, "what meaneth the bleating of the sheep and the lowing of the oxen we hear?" What means this pride, this marked conformity to the world, not only in those churches of ancient date, but those who

profess to follow John Wesley and John De La Fletcher; those holy men who were well versed in Godly controversy. The latter praised God with his latest breath, for the fire of love he enjoyed in wielding the controversial pen. To conclude, let us who profess to be reformers maintain the ground we have taken in government and look to God for more light that there be not a principle of despotism among us. But we must not stop in the outward court of the Lord's house in doing the Lord's work. We must reform in spirit and practice, and take the ground of holiness that our primitive Methodist brethren knew. When I was a young man, a Methodist was known from the mixed multitude by his sobriety, his chaste conversation, his humble and holy zeal, his plain and decent dress, wherever we saw him. One would then little have thought that pride and selfishness would have ever entered into this then watchful Jerusalem. But O, alas, the gold has become dim and the most fine gold changed. Yet there is a great host of numbers, but the Lord knows how many living members. But I have no doubt there are many who have not defiled their garments.

JOSHUA DAVIS.

Rochester, Mass. Feb. 1832.

For the Methodist Protestant.

[NUMBER III.]

MAN.

"God hath made man upright."

Mr. Editor,—Man is a very interesting being. He possesseth more power, than is commonly supposed. Man is a wonderful character; he is a wonder and an astonishment to himself. David inquires in several places, "what is man?" Who can answer David satisfactorily? Few, if any. David, notwithstanding his general knowledge, does not attempt any description of man, either physical or philosophical. He seems to intimate that man is a mystery—a mystery in God's creation—especially to man. And in this belief, he cries out, "I am fearfully and wonderfully made!" David was then a mystery to himself. Though we are free to acknowledge that man, in several respects, is mysterious, yet we do declare that there are certain properties and qualities in man tolerably well known and understood. But it is not my intention at this time, to undertake a development of these properties and qualities, further than to make a few general remarks on man.

It is said, "God created man out of the dust of the earth." What was man then? A well formed character truly, but still he could not move, for he had not the principle of anima in him; therefore he, in this condition, was altogether useless, being inert. Man in this condition was not completely man. Why? Because not in the image of God. We cannot say that God is dust, that He has no life. But God finished the work,—then with all propriety it could be said, "man was created after the image of him who created him." What was the nature and form of man then? It is answered, "God hath made man upright." Will you, Mr. Editor, permit me to say, man was formed erect. If man were not straight or erect, then, in one sense, he was not "upright." A child that is trained up to manhood in a proper and careful manner, will be erect in form. Humility does not say we should walk, stand, or run in a crooked manner, or with the body deformed. Man can be perfectly erect and maintain a beautiful figure, without being proud or haughty. When man stands and walks erect, with his eyes towards heaven, we conclude, in a mea-

sure, it is pleasing to God, for then man fills one of the purposes he was made for, which is beautifully expressed by the poet:

'A creature of a more exalted kind
Was wanted yet, and then was man design'd,
Conscious of thought, of more capacious breast;
For empire formed, and fit to rule the rest.
Whither with particles of heavenly fire
The God of nature did his soul inspire;
Or earth but new, divided from the sky,
Which still retain'd th' ethereal energy.
Thus, while the mute creation downward bend
Their sight, and to their earthly mother tend,
Man looks aloft; and with erected eyes
Beholds his own hereditary skies."

Man was created in the image of God. This consisted of goodness, love, mercy, knowledge, and holiness. That man was good and pure, and also possessed knowledge after his creation, immediately, is argued and proved from the excellent perfections of God, and from declarations of Scripture.

God's nature is goodness, love, and knowledge; a being, if it beget any thing, will beget something of its own nature. As God is unchangeably good and omniscient, it is reasonable to suppose that God instilled holiness, knowledge and wisdom in man.

From Scripture this is evident, "out of the mouth of the Most High, proceeds not evil and good;" only good emanates from God. This doctrine admits of little proof, as it is so plain and easy to be understood. And as one of our celebrated divines has so beautifully described man's state, nature, and happiness, when God had pronounced all things that He made very "good." I shall here barely transcribe a few of his words on this subject.

"When God had pronounced man good, his soul was the habitation of the Deity. Those passions, now so turbulent and unruly, each ministered in humble subjection before the Lord. Love stood before the altar, and pouring on the sacred incense, kept up the hallowed flame. Holiness guarded every avenue of the temple, and shut the gates to every vile intruder. Hope lifted up her hands and eyes to heaven, and showed by the intensiveness of her countenance where her anchor was fixed. Fear, with reverential awe, bowed down before the sanctuary, when yet no veil had hid the presence of the Deity. Joy told its raptures in hosannas of never ceasing praise, whilst memory unfolded the volume of divine mercies; and conscience, yet unsullied, beheld, as God's vicegerent, the hallowed service, and gave its approbation as the voice of God."

Thus was man made upright—why? Made so that he might glorify God in his body and spirit, which are God's. Now let every man reflect upon the character of man in his creation, and compare that with man's present nature and actions, and it may have a tendency to lead him to the blood that "cleanseth from all unrighteousness."

JOHN.

P. S. I will at some other period offer some more remarks on this subject, if Providence permit.

For the Methodist Protestant.

(NO. IV.)

CONSCIENCE.

Mr. Editor,—Conscience is uttered by nearly every person who speaks. Many words are used by certain persons without understanding their import and signification; and so we may say of conscience. Conscience, I presume, is used more frequently than any word in the Eng-

lish language, and yet not fully understood by a great number that use it. I do not intend to give a general exposition of conscience, but an idea or two of its nature. We sometimes hear men say I have a good conscience, or an evil conscience, and yet some of these persons, like Dr. Young, call it a "God in man," and like Milton, "God's empire in the soul." How inconsistent such definitions, especially when we consider that they came from great men. If these definitions were correct, then God is "bad" as well as good, and what He does in man is also both good and bad. But they do not agree with the plain revelation of God. St. Paul speaks of a "defiled" "seared with a hot iron," "an evil" and a good conscience; hence I conclude that Paul had a correct idea of the conscience and its nature as in man. But what is conscience? What is its nature? And what is its object? Conscience is that power in man that is susceptible of impressions. It is generally tender and easy to be affected when not so dreadfully infected with the world and its cares. That conscience is a power of this kind is easily proved. Conscience is dark of itself; it cannot feel; cannot perform its office unless assisted by the radiation of the rays and beams of divine love. Conscience is to the soul what the eye is to the body. The eye cannot see unless light is reflected. The eye is given to man to see. But the eye cannot see of itself. For proof, place a man in a really dark room, can he now see? He cannot, though the eye is the power to see with. Just so in regard to conscience. Conscience can do nothing, and is nothing, unless God afford his light, truth, and grace. When a man's conscience receives and embraces the light and truth afforded by the Almighty, we call this a good conscience. When a conscience rejects the light and impressions of God's spirit, we call it a bad or evil conscience. But it is very desirable that we always have a good and pure conscience, being "void of offence towards God and man." But in what manner should we live to maintain such a pure conscience?

1st. Honesty. Never to take advantage of any man, however great our opportunity might be. Whoever takes advantage of a person in secret, believing it shall never be discovered, is, to all intents and purposes, a dishonest man, and is detested by God himself.

2nd. We should live holily. No man possibly can be an honest man in the sight of God, unless he have a holy heart, at least pure and holy intentions, in whatever he undertakes to do. Holiness is, therefore, essential to a pure and good conscience.

3rd. That we live lovingly. How can it be said that a man has a good conscience, unless he love Almighty God with all the faculties of the soul, and all the complacency of affection? God commands men to love Him. Whoever loves God has a good, and he that loves not God has a bad conscience. Another proof of a good conscience is, that we at all times act towards others as we wish others to act towards us. This is the lovely and golden rule.

And lastly, That we be candid and sincere. Candid in whatever we say or do. Sincere and affectionate in the motive that prompts us to act. To complete a good conscience, let every man be industrious. This is our duty. By living in accordance with the preceding rules, we shall always "rejoice in the testimony of a good conscience."

JOHN.

Western Virginia, March, 1832.



BALTIMORE:

FRIDAY, MARCH 30, 1832.

The returns from the North Carolina Conference, furnish an increase of *nearly one hundred per cent* for the last Conference year!

Let every minister and member of the different Conferences live to God and labour to promote experimental and practical Christianity, and great shall be the increase. A punctual attendance on the preaching of the Gospel is highly necessary to encourage the hearts not only of the officiating ministers, but those also of the membership and congregation. If it be obligatory on the preachers to preach, it is equally obligatory on others to hear. How many remain at home when they should be at the house of God? Is it right that Christians should form engagements for visiting, which, in their fulfilment, shall necessarily preclude them from attending on the worship of Almighty God? And yet is it not practised too much by us, as a people, to say nothing of others?

Whenever a prayer meeting is appointed, according to the order or by permission of the church, there should the members of the church be found. But are they generally found there? We answer, in many cases but few attend. *Reform on this subject is greatly needed.* We believe that prayer meetings are the nurseries of the church; and yet those nurseries are neglected, to the shame and disgrace of professors, and to the certain injury of the church.

Brethren and Sisters, this ought not to be. Many of us can recur to the days of our youth, when with cheerful feet and high and holy expectation of receiving a larger portion of Divine Grace, and of seeing and hearing mourners calling mightily on God for the pardon of their sins, and of witnessing the joy of believers renewed in love, we hastened to the house of prayer. The toils and cares of the day were cheerfully endured by our brethren and sisters, in expectation of meeting at night, in the fullness of the blessings of the gospel. Would to God that our declining years found us in the possession of the zeal of the days of our youth; then should we behold the salvation of our God as in the former years of the revelations of his mercy.

Some thirty years since, the Methodist youth were characterized by their holy love and burning zeal for the glory of God, in the conviction and conversion of sinners. Rooms were rented at social expense, in neighborhoods where piety could not be found to yield a willing offering of accommodation. Then also, in other neighborhoods, the doors of the affluent

pious were opened for the assembling of those who wished to worship God in spirit and in truth. Yes, we could refer to names whose sainted spirits are now around the throne of God, who made a willing offering of their parlours and dining rooms to the people of God, for the purposes of devotion—their names are dear to our recollection.

Have we not now some pious youths, whose bosoms swell with holy joy that this subject has been touched, though imperfectly; those who are longing and desiring to witness scenes, such as we their fathers represent; but who, to the present, have been doomed to see formality substituted for the holy fervor of devotion, in some of the churches? Ye noble few, (for we believe there are a few of this description left;) for Christ's sake, if the elder in the church pause and hesitate while thousands are going rapidly to eternity and to the bar of God, in their sins and in their blood—Ye youths in whom the love of God dwells richly by faith, go forward in the work of the Lord. Your zeal and love and diligence will arrest the elder ones even in the midst of their worldly entanglements; they will recur to days and years which are past and gone, and they will feel constrained to unite with you from a conviction of the loss they have sustained in their own souls, as well as from a just estimate of the progress they might have made in the Divine life.

A sincere desire for the prosperity of the cause of God, constrains us to speak out on this subject, nor do we intend to cease calling the attention of our people to more holiness, self-denial, and practical godliness. O for the reforming and transforming energies of the Spirit of God in our hearts and our lives, that we may personally become more spiritual—that we may be more useful!

The members of the Maryland Annual Conference for 1832, with those having immediate business with the Conference, will please report themselves on their arrival in Georgetown, D. C. to Brother William Lang, opposite the Farmers and Mechanics Bank, Bridge-street, that they may be conducted to their lodgings.

From the N. Carolina Constitutionalist of the 3d inst.

The Annual Conference of the Methodist P. Church, commenced in this city on the 1st inst. and adjourned on the 5th. Having no church here, they were generously allowed the use of the Baptists', in which they repeatedly preached to large and respectable congregations. On Sunday morning, Rev. W. W. Hill delivered one of the most eloquent and able discourses we ever heard from a pulpit. In pronouncing Mr. Hill one among the greatest pulpit orators of the age, we but publicly express a sentiment generally entertained by those who have heard him. The forcible manner in which he expresses himself and the happiness with which he illustrates his subject, united with extensive theological and historical knowledge and an ethereal imagination, enchains and enraptures his hearers beyond an extent not well imagined by those who have never had that pleasure.

For the Methodist Protestant.

THE LORD'S SUPPER.

[Continued from page 94.]

The last question we proposed to answer is, what attitude are the communicants to take at the Lord's table?

Some have said they should stand upon their feet; others, that they should be seated; and others again, that they should kneel. As our Lord gave no directions in relation to the posture to be taken at his table, we are to seek for the attitude in example and not in precept. We will, therefore, endeavor to find out the attitude taken by our Lord and his disciples when he instituted the Supper. It will be recollected that they had just finished eating the passover, and in all probability had not changed their position at table. Let us try to ascertain the attitude taken by the Jews when in the act of eating the passover. The directions given by Jehovah at the institution of this feast, are: "And thus shall ye eat it, your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover." Exod. xii. 11. At first sight it would seem that the Israelites stood on their feet when they eat the passover, as they were equipt like travellers, and eat in haste; but there is nothing in the text to warrant this conclusion. And as they were not to go outside of their doors till morning, the probability is, that they eat the passover seated at table, as they did their ordinary meals; for this was the custom before and long after that period. A passage or two will fully prove this: "And they took Joseph and cast him into a pit—and they sat down to eat bread." Gen. xxxvii. 25. "And the people sat down to eat and to drink, and rose up to play." Exod. xxxii. 6. "So David hid himself in the field; and when the new moon was come, the king sat down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall, and Jonathan arose, and Abner sat by Saul, and David's place was empty." 1 Sam. xx. 24. In each of these passages, the Hebrew word employed is *yashab*, to sit, which was the universal custom of the Israelites, up to the Babylonish captivity.

But was this the attitude of our Lord and his disciples when he instituted the Supper? We believe it was not; and that they reclined at table according to the prevailing custom of the Jews of that time. There is a circumstance related by John which casts much light on our inquiry. While Jesus and his disciples were eating the passover, he said: "Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one upon another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter, therefore, beckoned to him, that he should ask who it should be of whom he spake. He then, lying on Jesus' breast, saith unto him, Lord, who is it?" Jno. xiii. 21-25. This passage proves most conclusively, that Jesus and his disciples eat the passover in the reclining attitude. They doubtless conformed in this particular to the custom of the people and country in which they lived. Long before the appearance of Christ among the Jews, they had fully abandoned the ancient custom of their fathers of sitting when they eat, and had adopted the fashion of the eastern nations, which was to recline at table. It is probable the Jews learnt this practice from the Assyrians in Babylon, during their seventy years captivity. Some, however, think they learnt it from the

Greeks or Romans. Be this as it may, it is certain that reclining at table was the universal custom of the Jews in our Lord's day. And we need not be astonished at this great change of attitude among a people so tenacious of the legal customs of their fathers; for the law nowhere prohibited reclining at meat, nor did it enjoin sitting, so that sitting and reclining were matters of indifference; and, of course, were regulated by taste and example. Another consideration may be offered in justification of eating the passover in a reclining posture, which is, that in consequence of so great an annual influx of Jews, and proselytes to Jerusalem, from all parts of Palestine and elsewhere, for the purpose of keeping the feast, many rooms, suitably furnished, were kept by their owners to hire for the occasion. It would seem that the apartment wherein our Lord and his disciples eat the passover was of this description, and had been engaged for that purpose. Peter and John were directed to go into the city to a certain house, and "say to the good man of the house, the master saith unto thee, where is the *guest-chamber*, where I shall eat the passover with my disciples? and he will show you a large upper room furnished, there make ready." Luke xxii. 10. Mark says, "*furnished and prepared*." Doubtless the furniture of this room consisted of a table and couches for reclining to eat. In this room, thus "*prepared*," Jesus and his disciples reclined and eat the passover according to the custom of the country, making use of the ordinary furniture with which the room was provided.

It is, however, objected that three of the Evangelists say, Jesus *sat down* with his disciples to eat the passover. "Now when even was come, he *sat down* with the twelve." Matt. xxvi. 20. "And as they *sat* and did eat, Jesus said, verily I say unto you, one of you that eateth with me shall betray me." Mark xiv. 18. "And when the hour was come, he *sat down*, and the twelve apostles with him." Luke xxii. 14. In reply to this objection it is only necessary to inform our readers that in the first and second passage cited, the original reads, "*he reclined*," ἀνέκλιτο. And in the third one, "*he laid down*," ἀνέκειτο. In addition to this we will remark, that in all the passages which give an account of the miraculous feeding of the multitudes in the desert, with a few loaves and fishes, the words rendered by our translators to *sit down*, read in the original to *lie down*, or *recline*. Take Jno. vi. 10. as an example: "And Jesus said, make the men *sit down* (ἀναπαύειν *anapausein*, to lie down.) Now there was much grass in the place, so the men *sat down* (ἀνέκειτο *anekesito*, laid down) in number about five thousand." It is proper here to say, that our translators are not chargeable with ignorance of the true import of the words they were translating; they purposely accommodated the passages to the custom of the western nations, who do not recline as the eastern people, but sit at meals. The Jews, as we have remarked, in our Saviour's day, uniformly reclined at table in imitation of the eastern nations. The guests lay on their left sides at full length, on elevated couches, placed around the table, with their feet outward toward the sides of the room, supporting themselves in a reclining posture on their left arms, and feeding themselves with their right hands. This was the position of the guests at the Pharisee's table where Jesus dined, and the penitent woman "*stood at his feet behind him*," and washed them with her tears. All that is necessary to make that interesting relation fully intel-

ligible to us all, is to give the original term its legitimate meaning, which is, *reclined* instead of *sat*. "One of the Pharisees desired Jesus that he would eat with him, and he went into the Pharisee's house and sat down (ἀνέκλιθη *aneklithe* reclined) to meat. And behold a woman in the city, which was a sinner, when she knew that Jesus sat, (*reclined*), at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment." Luke vii. 36-38.

From the proofs adduced, it appears very conclusive, that our Lord and his disciples eat the passover in the reclining attitude so common at that period among the Jews; and it is highly probable the position was not changed when he instituted the Supper, immediately after having eaten the passover. The question now is, are the followers of Christ at this period and part of the world, when they partake, to imitate the posture of our Lord and his disciples at the institution of the Supper? In reply to this question we say, it is very certain that our Lord gave no command concerning the posture we are to assume when we partake of the Supper, nor did he enjoin it on us to imitate him in reclining at the table; neither has any of the New Testament writers given us directions concerning the attitude most proper to be taken by communicants; nor are we authorized to say the custom of any country, or sect of Christians is law in this case. We are, therefore, of the opinion, that every church, and every individual is left at perfect liberty on those occasions, to sit, stand, or kneel, or even to recline, although this latter attitude would seem to those who are in the practice of kneeling or sitting, to be a very indolent and unbecoming posture. Our mode is to kneel around the communion rail; this, however, may have had its origin in the idolatrous practice of worshipping the elements, or the wafer, but when we kneel, it is not to worship the bread and wine, or any imaginary divinity or humanity in them, but for the purpose of making prayer to Almighty God, and of imploring his assisting grace to enable us to use this means worthily and profitably. And we think kneeling the most becoming attitude for us unworthy and dependent creatures to take in our approaches to the high and holy one, the Lord of heaven and earth, the benefactor and Saviour of men.

We have been asked why our ministers are directed to partake of the Lord's Supper before they serve the people. We know of no other good reason than that of its being most convenient. It is right that the ministers should partake at some period of the service, and it would seem that they cannot partake with the same degree of composure when serving some fifty or a hundred persons, as when solely engaged with their brethren in the ministry in this solemn act of devotion. There is certainly very little time consumed in their partaking first. But in this solemn service, there should be no hurry. Sufficient time should be allowed to all for meditation and prayer. We have often been pained on witnessing the hurried and commonplace manner of celebrating the Lord's Supper, either on account of the previous services having been too much protracted, or some subsequent service pressing on the time. If the exercises of one part of the day are too numerous, let another part be selected. We have been in the practice, in the cities, of celebrating the

Lord's Supper once a month, in the forenoon of the first Sabbath, immediately after sermon; but if more time be needed, why not have this service in the afternoon; or, which would be more appropriate and more in accordance with scripture usage, at night?

[To be concluded in our next.]

For the Methodist Protestant.

THE HOUSE OF GOD,

IRREVERENT CONDUCT THEREIN.

(No. III.)

In the accomplishment of any important object, much depends upon the manner in which the work is commenced and continued. If there be error in the commencement, there will be danger of its continuance, and a strong probability that the consequences will be fatal. To this, we are persuaded, the experience of every man bears testimony.

The salvation of the soul being the object had in view, or presumed to be so, in our approach to the house of God, how important then, that it be done under the influence of a proper state of mind.

There are reasons to fear, that many of those who are regular in their attendance upon the sanctuary of the Lord, do so, more from habit or the influence of example than any other motive. Hence it is that so many persons seem to repair to, and continue in the house of God, if we may judge from their conduct, without having spent one moment in thoughtful, prayerful reflection, as to what is necessary to constitute acceptable devotion in the sight of God. If persons generally were to resort to the house of God, under such views and feelings as really became the occasion, who, we ask, can bring himself to believe, that such groups of persons would be found about the church doors, previous to the commencement of the devotional exercises, as are frequently found there; or who can persuade himself, that it ever would become necessary to administer a reproof from the sacred desk, for laughing or talking in the congregation, during the divine service.

The practice of persons collecting about the church doors, is one that we have long witnessed and long deplored, and more particularly when we have seen our brethren do so. If this be not irreverent conduct *in*, we certainly do think it very improper conduct *about* the house of God, and by no means calculated to facilitate the spiritual welfare of those who indulge therein. That persons who make no pretensions to religion, should be guilty of such conduct as this, is, perhaps, not to be wondered at; but it is not astonishing that those who have publicly named the name of Christ, should indulge in such practices. This conduct, which, we conceive, is reproachful to those who engage in it, tends to disturb those who really wish to worship God in the beauty of holiness; for, after the minister has commenced reading a portion of the word of God, as a lesson of instruction, or giving out a hymn preparatory to singing the praise of God, some ten or fifteen persons come clattering in, to the great annoyance of both preacher and people. Would to God we could see a thorough reform amongst Protestant Methodists in this particular.

We are glad to know, that but few persons at the present time, are so far lost to a sense of good behaviour, not to say respect for the house of God, as to laugh or talk during the performance of the public exercises. Some, however, do so. A case of this kind was witnessed by

the writer not long since, in the Methodist Protestant Church, at —, which drew from the officiating minister a modest reproof. We sincerely hope, and devoutly pray, that it may be salutary. It cannot be necessary to attempt to shew the impropriety, not to say the wickedness, of such conduct as this. All such, however, we would remind, that the icy hand of death will soon seal their irreverent lips in solemn silence, till the resurrection of the just and the unjust; and that the righteous judge of all the earth will measure out to them such a reward as their conduct shall have merited.

If, when we are about to unite with the assembly of God's people, a few moments were spent in the devotions of the closet, wrestling with God for the accompanying influences of his Holy Spirit, whilst seeking to worship in his earthly courts; and while on our way thither, meditate upon things heavenly and divine, and on reaching the place dedicated to the worship of Almighty God, take our seats, and there, or upon our knees (which we think the better way) lift up our hearts to God in prayer that we might be directed by his blessed spirit, into a suitable waiting in his presence; and spend the time that may remain before the commencement of the public exercises in reading some of our excellent hymns or a suitable portion of the word of God, or in holy meditation, instead of gazing about the house, how much more pleasing in the sight of Heaven, and how much better should we be prepared for the solemn services of the sanctuary. And why may not this be the case? Does not our growth in grace require it? Who will say nay? None we presume. And is not this practicable? Let St. Paul answer—"I can do *all things* through Christ which strengtheneth me." Doubtlessly "*all things*" necessary to salvation is meant.

Did the professors of religion themselves practise the course which we have taken the liberty to suggest, and to the advantages of which, our own experience bears testimony individually, who can doubt the signal benefits that would result therefrom? An example would be set, that could not fail to have a most salutary influence; and such we are persuaded would be the manifestations of the divine presence to an assembly of worshippers brought together under these circumstances, that sinners themselves would be awed into holy reverence.

"No room for mirth or trifling here,"

Would be the feeling if not the language of every soul. No groups of persons would then be found about the doors of the house of God, wasting away the precious moments of the Sabbath of the Lord, by discussing the passing events of the day, or remarking upon the dress or character of those passing into the temple of the living God. No wandering eyes from door to door, or from one side of the house to the other—no laughing or talking witnessed under any circumstances during the worship of Almighty God. The word of the Lord would then be sweet to the taste of those who hunger after righteousness; yea, as holy manna to the soul, while unfolded to the view and applied to the conscience of his hearers by the ambassador of Jesus Christ. The word of truth would be "quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit."

Much we know depends upon the man who ministers in holy things, but we venture the assertion without any sort of hesitancy, that the more thoughtful and prayerful a congregation is,

the more successful will be the ministrations of the word of life.

SIMEON.

District of Columbia, March, 1832.

For the Methodist Protestant.

Mr. Editor,—I have read over the contemplated memorial to the approaching General Conference of the Methodist Episcopal Church, praying most humbly for a repeal of that part of the discipline which forbids the sale of seats in the Methodist churches; and that permission be given to sell or rent them to those who choose to purchase or rent. I know not who drafted the paper, but it will be apparent to every man who reads the memorial, that it was penned by one who either is now, or was formerly one of the "divinely authorized expounders," and that his true object is not to assist the Methodist Episcopal community, in Philadelphia, to pay off their debt of "fifty thousand dollars," but to open another and a more efficient source of revenue for the support of his itinerant brethren. This is clearly apparent from these sentences: "Other churches finance better than we do, for they sustain much greater burdens." "All that are able must contribute their part." "That there is some serious defect in our temporal economy, is evident from the fact of the insolvency of most of the Annual Conferences—a membership of upwards of five hundred thousand ought not to permit this to happen amongst a ministry consisting of not more than two thousand;" which he calls "half-starving a laborious ministry."

After supposing he has sufficiently dusted the eyes of the laity, and hid his real design from them, he concludes his humble petition to the General Conference by saying: "In conclusion, dear brethren, we beg leave to say, and most sincerely to assure you, that so far as we know our own hearts, that there is no radicalism either directly or indirectly concerned in this memorial; and that if we supposed that it would have the remotest tendency to promote radical views, or principles, we would give it all to the moles and bats, and still push on upon the old system, and do our best to sustain it." Here again the cloven foot appears most conspicuously. The spirit of this paragraph is this, while we pray you, our brethren, the divinely appointed, in General Conference assembled, to take efficient measures to secure a permanent and ample support for yourselves and brethren, we do sincerely assure you there is no desire on our part to grant to the people any thing like representation in the rule making department. We would rather be "half starved" than share our supreme power with the people.

R.

INFLUENCE OF THE BIBLE.

Go round the globe, mark every spot on which dwells civilized, Christianized man; and you mark the very spots, and those only on which shines the light of the Bible. All others are even now, amidst all the learning and improvement of the nineteenth century, buried in darkness and the shadow of death. Not an infirmary, nor a hospital, or a public benevolent institution is to be found, without the influence of the Bible, throughout the Pagan world.

True magnanimity thinks meanly of nothing but vice; esteems worth, though clothed in rags; considers the revolutions which affect every thing under the sun; despises not the wretch of to-day, knowing that he may be obliged to change places with him tomorrow.

For the Methodist Protestant.

MY MOTHER'S BURIAL.

—Soon I heard

The noise of mourning and approaching steps. Then came the partner—bent with age and grief; The brothers and the sisters weeping came To give the last look to the one so loved. They looked—they wept—all but the white-haired sire;

He merely heaved one sigh and felt one tear Start from its source as though 't were his last, For he had seen much trouble and was used Sternly to bear a quiet agony.

Mr. Editor,—Having given you, in a former communication, an account of "my mother's life and death," with a hope that it may not be uninteresting to your numerous readers, I here send you an account of her burial.

At the time of my mother's demise, some of her children were at a distance from home; it was therefore concluded to suspend the time of lodging her with the "tenants of the tomb," until the absent relatives could mingle in the funeral procession. Accordingly, after a sermon was delivered from the text which she had selected while living for the occasion, her corpse was deposited in a garden contiguous to the house in a temporary grave. One of my brothers was between three and four hundred miles at the west, while I was at the same time about two hundred miles to the east in the vineyard of the Lord, labouring among the hospitable inhabitants of Cape Cod. This was on the 10th of December, and the time of her burial was appointed to be on the first of March. Letters were therefore immediately dispatched—the intelligence was received—the summons obeyed, and our family was again assembled—but the seat of one who used to breathe delight throughout the family, was empty—our mother was not there!

I hope the reader will pardon the digression while he is requested to take a view of my circumstances when I received the account of my mother's death. In doing this he will see a young man yet in his teens, constrained by his sense of duty and love to souls, to bid farewell to the circle of his relatives, venturing forth into a world of strangers—after silencing his rising fears, and stilling his breast, which often fluttered with sensations best known to those who have passed these scenes, by repeating to himself this sentence, which contains a father's and a mother's pledge, "Whenever you think of home, Lorenzo, forget not our daily and most fervent prayers for you"—so moving on from appointment to appointment, thinking now of his praying friends and anon of a prayer-hearing God, until you will hear him at an evening meeting descanting on the transitory nature of all earthly things, whether property or friends, and on the great impropriety of loving them more than Christ—from our Saviour's words to Peter, *Lovest thou me more than these?* After meeting, the worthy brother of the house, who had been detained from meeting, coming home he hands the young preacher a letter, the prolix contents of which are written in the form of a winding climax. Roused by the sympathy of its introduction, from that stillness of soul he felt after having delivered his testimony, he perused his letter until he read, "while I write you, I feel a want of that deep experience in the things of God by which I might be better prepared to speak words of comfort that might, in some measure, support your mind, amid the losses, crosses, and afflictions we are called to pass through, in our

pilgrimage journey to the land of rest!" trembled throughout, and could read no more. A friend continued the subject, until, with too little fortitude, I heard these lines: "But as it has fallen to my lot to be servant to the rest in this painful duty, I will summon fortitude and come to the point, and inform you that our dear affectionate mother has fled, we trust, to a better world!" Listening still to the manner of her death, the account of which I gave you in my last, I felt some painful sensations of irreconciliation cross my mind, and retired to pray. While imploring Him whose "thoughts are not as our thoughts" to support my mind, I felt the arms of divine consolation to be thrown around me, and oh what pleasure I felt in submitting to Him whose ways are in the mighty deep.

While my mother lay in her temporary grave, it was suggested to my father, as our burying ground was some distance off, to have a neighbourhood burying-yard. The suggestion pleased the neighbours, the ground was purchased and prepared, and the day for my mother's interment arrived. The proprietors of the ground thought proper to pass over a formal consecration, and have no other ceremony except what might be performed at my mother's burial; and this, by their request, was enjoined on me. Were I to pass another scene like that, I should refuse to officiate, being one of the mourners, but I then complied. The funeral was in the morning. The corpse was taken up after having laid in the earth about three months, with the features no way disfigured with the exception of a blue mould which had gathered upon her face. Having not seen my mother for a year, I began to feel sorry I had looked at the corpse, lest it should entirely confuse the recollection I had had of her countenance. Just at that moment, some person, as though troubled with the same thoughts, wiped the mould from her face; I looked again and saw my mother!

And can it be?—my feelings prompted thus—
And can it be?—my Mother dead and here!
How tenderly she loved us—Mary!
My sister—thou rememberest her love!
How tenderly our mother loved us all!
Oh! I did gaze until my heart grew large
And tears relieved my sadness.

O what mingled sensations, from the remembrance of past scenes, thrilled through my soul!

We turned away—and as we turned, the sire
Gave the last glance, and filled his swelling heart;
Oh God! he said—but ere another word
Fell from his tongue, he checked the murmuring thought.

The face was veiled again—the coffin lid
Was closed and screwed—and the bearers came
And bore the body to the plumed hearse.

My duty only remained before she should be buried out of our sight. I said but little, for my heart was too full to talk. The earth had already received my mother, and I was about to give the parting hand again to my aged father and friend, probably forever; my state of mind inclined me more to pray than talk, for

We weeping stood around the open grave,
The trembling children and the struggling sire;
Oh! who could comfort us.

After offering a petition to Him who had said, "dust thou art and unto dust shalt thou return," that this afflictive visitation might be sanctified to the good of relatives and neighbours; and that the many who might repose in the silent lodgings of that ground might die in the Lord,

and the loud clarion of the resurrection morning call them to mingle in the assembly of the just, on whom the second death should have no power, we parted for the last time.

L. D. JOHNSON.

West Wareham, February, 1832.

For the Methodist Protestant.

Mr. Editor,—The following little piece on Meditation, was written by a youth in the fourteenth year of his age, shortly after having experienced religion. I send it to you, as it was handed to me; and think it due the youthful writer to remark, that this is done without his knowledge, or the most remote expectation on his part, so far as I know, that such a use would be made of it. If deserving a place in the Protestant, you will please give it an insertion.

A SUBSCRIBER.

Lines composed about twilight.

How sweet is it about twilight, to retire from the busy circle of our friends to the closet for meditation.

The warbling of the feathered songsters has now ceased, the workmen are retiring from their daily vocations, and all things are hushed in silence.

Mild zephyrs play around us, and the bat darts with swiftness through the air, while night draws her sable curtains over us. 'Tis here I delight to resort, leaving the world and its concerns, and spending a few moments in thinking of the goodness of God, his providences, his attributes, his perfections, and most of all, his love to fallen man.

'Tis here I love to lisp an humble prayer to God for the mercies of another day, and 'tis here I hold sweet "union, communion, and fellowship" with Him.

I can truly say, the happiest moments of my life have been spent in secret; where no ear could hear me but God's, and no eye see me but his. At such times, I feel the illusions and temptations of the world beneath my regard, whilst my bosom swells with emotions of delight.

'Tis here my heart opens to nobler and purer affections, whilst it almost regains its native innocence. Already darkness has begun to cover the earth, which obliges me to lay down my pen, and, in the language of the poet,

"Thus with my thoughts composed to peace,

"I'll lay me down to rest;

"As in th' embraces of my God,

"Or on my Saviour's breast."

A.

CHRISTIAN CONSISTENCY.

A Christian has no right any where, or under any circumstances, to be any thing else than a Christian. He must ask about a political as well as any other act, the question, Is it right or wrong? and by the answer to that question he must be guided. It is just as wicked to lie about politics as to lie about merchandize. It is just as immoral to act without reference to the law of God in a caucus, as any where else. To prefer our own interest or party, to that of our country, is treason against that country, and sin against God. And it makes no matter whether that treason be perpetrated with a ballot or a bayonet, at the caucus or in the field. And still more, no man can more surely be putting an end to his religion, than by frequenting any circle which he must enter without his religion. That man may find himself in eternity without his religion, and it may not be there quite so easy as it is on earth to resume it. "There is no shuffling." "Whosoever denieth me before men, him will I deny before my Father who is in heaven."

OBITUARY.

For the Methodist Protestant.

Departed this life, on the 18th of January last, DAVID M. SMITH, aged 67 years, a resident of Kent county, state of Delaware. He embraced religion when young, and joined the Methodist E. Church at about 26 years of age, and, with a great deal of zeal and love, laboured with others to bring sinners unto God. I myself have been acquainted with him for 25 or 30 years; when I first joined society he was my leader, and continued so for a number of years, beloved by all his class. He laboured much in exhorting the people to come to God and be saved; and after accidentally losing the sight of one of his eyes, and age dimming the other, he requested to resign in favor of a younger man; but still he continued his usefulness, visiting the sick, praying with and for them, and we think we can venture to say that he lived a faithful Christian for upwards of 40 years, beloved and esteemed by all who knew him, as a citizen, as a neighbour, and as a Christian. I visited him in his last illness, and found him perfectly resigned and his confidence strong in the Lord; although his afflictions were such that he could talk but little, yet he forgot not the duties of the family, such as prayer at night and morning, holding on upon his God as his refuge even unto death. His funeral was attended by a very large concourse of his friends and acquaintance, while a sermon was preached from Hebrews, 11 c. 10 v. "And he looked for a city that hath foundations, whose maker and builder is God," and as few such men have lived in our part of the world, many dropped a tear, many lamented the loss of one who had fought the battles of the Lord longer than the Israelites did in the wilderness. "Mark the perfect man, and behold the upright; the end of that man is peace." He and his companion lived together many years, enjoyed the blessings of the Lord, and raised twelve children, eight sons and four daughters, and lived to see the youngest one married; and nearly or quite all are professors of religion. He was a genuine Reformer in principle, and has often been heard to say some twelve or fifteen years ago, that there would be another church raised up, that would enjoy more religion, and live more like the old Methodists and more in accordance with the Scripture, for, said he, the preachers and people have gone far out of the old way of Methodism; though, said he, I shall not live to see it, some of you will—but, contrary to his expectations, he lived to see the time, and to see five of his sons members of the same church; also to enjoy some good meetings with us himself—saying he was better off than many, for he had two churches. We think we can say, the only reason why he did not join the Methodist Protestant Church was, because of the distance, it being several miles to a class; while his old class was close to his door—but I think he bid us God speed with all his soul. So lived and so died this man of God, and has no v gone to enjoy the fruit of many years labour. Let me die the death of the righteous, and let my latter end be like his.

THOMAS MELVIN.

DEATH.—It is doubtless hard to die; but it is agreeable to hope we shall not live here forever, and that a better life will put an end to the troubles of this. If we were offered immortality on earth, who is there would accept so melancholy a gift? What resource, what hope, what consolation would then be left us against the rigour of fortune, and the injustice of man.



ORIGINAL POETRY.

For the Methodist Protestant.

THE STILLING OF THE TEMPEST.

(Mark—4th chapter, 39th verse.)

Now with full spread sail and oar
Swift the light bark leaves the shore.
Happy shore! where lately trod
The all-glorious Son of God;
Where, to eager crowds were given
Truths eternal, bread from heaven;—
He, by whom all things were made,
In man's humble form array'd,
Calmly sleeps, while o'er the tide,
Does the little vessel ride.

Was there e'er a bark before,
Such a precious cargo bore?
Was there e'er so great a crowd,
Chaunting his great praise aloud?
See, all eyes intensely roving,
While the bark is swiftly moving,
Which conveys o'er the glad wave,
Him who came mankind to save.
"Oh!" exclaims each sorrowing heart,
"That thou ne'er would'st from us part;
But forever with us stay,
Washing all our sins away;
To the dead restoring sight,
Raising dead to life and light,
Healing all our wounds and pain:
Oh return, return again."

Thus as weeping millions cry,
Why along the troubled sky
Shrieks the curlew, in its fear
Of some strange convulsion near?
Why the beasts on green and glade,
Trembling, seek the forest shade;
While, from either pole to pole,
Clouds of gath'ring darkness roll?
'Tis the tempest's awful breath,
Still and terrible as death;
All in sea, or earth, or air,
For that tempest's rage prepare.

Hapless boatmen, speed away,
Ere the storm dispels the day;
See that lake, whose tranquil breast,
Lately seemed to sweetly rest;
Now with sullen billows spread,
Rising with increasing dread;
Dark and dismal, wild and high,
As the gathering blast drives by,
High, and higher still they rise,
Threatening to invade the skies;
Crested with terrific foam,
Sparkling through the frightful gloom.
While the fragile bark is driven,
On their chilling spray to heaven,
Or plunged in gulfs, dark and profound,
Without a bottom or a sound.
Bursting clouds with thunder riven,
Rattle o'er the dark'ned heaven;
And the light'nings fitful blaze,
Strikes the boatmen with amaze.
Their bark is filled—then, then their cry
Pierces even the troubled sky;
"Master! save us, or we die—
Save us, or our groans will be
Quickly found in this wild sea."
He rises, and his awful will
Bids the wild billows "Peace, be still."

No more the angry tempest raves,
To placid stillness sink the waves.

Then their heavenly Saviour saith,
"Why have you so little faith?
Had you but believed on me,
You had also calmed the sea."

Mountains would sink down, and fall
Into ocean at your call;
Faith in me, and nothing will
Be to you impossible."

Exceeding dread seized every mind,
With hearts and hands to heaven inclin'd;
"What man is this," and "what his name?"
With fearful wonder they exclaim;—
"That even the lightnings cease to fly,
Or thunders rattle through the sky;
Hushed is the tempest at his word,
Yes, yes, he must be 'Christ the Lord.'"

Thus, oh! Lord, when o'er my soul,
Clouds of fierce temptation roll,
Listen ever to my cry;
Still be intimately nigh,
To bid my warring passions rest,
To hush the tempest in my breast.

JAMES H. LANETREE.

For the Methodist Protestant.

REFLECTIONS.

I cannot tell why 'tis I feel
This weight of sorrow on my breast;
Why bitter feelings fix their seal,
To rob me of my inward rest.
I know 'tis not the dark ey'd fair,
Whose sidelong glances win the heart;
From beauty we have nought to fear,
It gives no pain, it leaves no smart.
Perchance 't may be approaching spring
Reminds me of departed years,
When life was fair and flourishing,
Unstained by crime, unknown to tears.
'Tis true I've often sighed to think
Of aged bosoms wrung with pain;
While youth that only cup should drink
Of joy unmingled, free from stain.
Some buried friend perhaps I mourn,
Companion of my boyish hours;
When oft we've roamed at streak of dawn,
To cry and laugh 'midst thorns and flowers.
Friends of my youth! how dear to me;
The thought recalls each lovely scene;
School-mates—can we ever be
As innocent as we have been?
Although so many years have flown
Since a school boy, wild with glee,
Yet joy, pure joy, I've never known,
Nor genial sun with beams for me.
Oh take away life's tinselled page;
I'd rather live a babe again:
For what the profits gained by age,
But bitter thoughts, but inward pain.
I'm sad; but why I cannot tell,
If thoughts like these can wake no moan;
Fair youth—the thought it works a spell,
And leaves the weary heart to groan.
I'm sad; because my friends are gone,
My youthful friends so dear to me;
Some o'er the ocean billows borne,
Some lie beneath the willow tree.

DELTA.

From the Geneva Gazette.

THE CLOSE OF TIME.

(Rev. 10. 6.)

Swift down to earth the sounding herald came,
His robe a cloud, his face the solar flame;
A circling rainbow o'er his brows did meet,
And sparkling fires were blazing round his feet,
The Book of fate did in his hands unfold,
And when he spake, ten thousand thunders roll'd,
Whose deep vibrations shook th' eternal space,
And ancient Time stood trembling on its base.
He plac'd his foot upon the ocean's strand,
Touch'd light the deep, and rais'd his mighty hand,
Then paused and cried, as when a lion roars;
"Retire, ye seas, far from your rocky shores;
Ye winds, be still, that lift the waves on high,
And seal'd, ye stars that gild the lofty sky:
Halt, nature, halt, let planets cease to roll;
Thou, sun, be dark—let blackness shroud each pole;
Bright queen of heaven, walk through the sky no more!"
Then bow'd and kiss'd the book, and thus he swore;
"Attend the myriads of the mighty dead,
And all who live, this direful moment dread,
By Him, whose breezes fan the distant fires,
At whose command the furious storm expires—

By Him, who flung the base of nature round,
Pour'd out the seas, and gave each world its bound—
Who guides the tempest in its winding ways,
And drives the whirlwind through the stormy seas—
By Him, I swear, Thy reign, O man, is o'er!
By Him, I swear, That time shall be no more!"
He clos'd the book—when stars were downward hurl'd,
And earth dissolv'd with every distant world!

M.

BUSINESS DEPARTMENT.

Remittances received on account of this Volume, viz:

Horace Newton, Amos Binney, Jacob Kauffman, W.
P. Cunningham, Henry Palmer. By S. J. Harris, for
Robert Jones. By F. M. Gilmore, for Abner McGehee,
and Samuel Butler. John S. Foster.

Remittances on account of First Volume, viz:

R. R. Ballard, R. Donaldson. By S. J. Harris, for
T. Y. Cook.

Receipts for Books—gratefully recorded.

N. E. & T. M. Coldwell & Co.	\$5 00
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Daniel Brumley,	26 00
C. Springer, per J. Sullivan & Son.	20 00
James Williams,	5 00

LETTERS RECEIVED.

R. Bibb, sen'r, W. C. Lipscombe, S. Wakefield,
H. Newton, W. S. Watterson, N. E. & T. M. Coldwell,
Samuel Duty, "Delta," Moses Lyon, D. Woodward,
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S. J. Harris, John Reynolds, J. S. Foster, D. Brumley,
"S. V. R." J. Sullivan & Son, James Williams.

ERRATA.

In Brother C. Evans' communication, Vol. 2. No. 8,
page 60. 4th paragraph, 12th line, after spiritual, add
the word "concerns." And in the eleventh paragraph,
4th line, after "finally" leave out the word "been."

JOHN J. HARROD,

Has on hand,

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PRINTED BY WILLIAM WOODY,

No. 6, S. Calvert-st. Baltimore.